

ROSICRUCIAN DIGEST

FEBRUARY, 1951 • 30c per copy



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SAN JOSE, CALIFORNIA, U.S.A.



THE INSTITUTION BEHIND THIS ANNOUNCEMENT



PYRAMID CEREMONY

Annually, throughout the world, members of Rosicrucian lodges and chapters perform a traditional pyramid-building ceremony. This event commemorates the building of the Pyramid of Cheops in ancient Egypt. The occasion is purely an allegorical one to honor the beginning of ancient man's advancement of learning in the arts and sciences and his search for the *greater light*. Above are shown Rosicrucian members and officers of Quetzalcoatl Lodge in Mexico City, participating in this annual ceremony at one of the pyramids of the citadel of Teotihuacan in Mexico. The annual Rosicrucian event at this centuries-old pyramid has at times received much favorable public comment in the Mexican press.

(Photo by Quetzalcoatl Lodge)

What Strange Powers Did The Ancients Possess?

EVERY important discovery relating to mind power, sound thinking and cause and effect, as applied to self-advancement, was known centuries ago, before the masses could read and write.

Much has been written about the wise men of old. A popular fallacy has it that their secrets of personal power and successful living were lost to the world. Knowledge of nature's laws, accumulated through the ages, is never lost. At times the great truths possessed by the sages were hidden from unscrupulous men in high places, but never destroyed.

Why Were Their Secrets Closely Guarded?

Only recently, as time is measured; not more than twenty generations ago, less than 1/100th of 1% of the earth's people were thought capable of receiving basic knowledge about the laws of life, for it is an elementary truism that knowledge is power and that power cannot be entrusted to the ignorant and the unworthy.

Wisdom is not readily attainable by the general public; nor recognized when right within reach. The average person absorbs a multitude of details about things, but goes through life without ever knowing where and how to acquire mastery of the fundamentals of the inner mind—that mysterious silent something which "whispers" to you from within.

Fundamental Laws of Nature

Your habits, accomplishments and weaknesses are the effects of causes. Your thoughts and actions are governed by fundamental laws. Example: The law of compensation is as fundamental as the laws of breathing, eating and sleeping. All fixed laws of nature are as fascinating to study as they are vital to understand for success in life.

You can learn to find and follow every basic law of life. You can begin at any time to discover a whole new world of interesting truths. You can start at once to awaken your inner powers of self-understanding and self-advancement. You can learn from one of the world's oldest institutions, first known in America in 1694. Enjoying the high regard of hundreds of leaders, thinkers and teachers, the order is known as the Rosicrucian Brotherhood. Its complete name is the "Ancient and Mystical Order Rosae Crucis," abbreviated by the initials "AMORC." The teachings of the Order are not sold, for it is not a commercial organization, nor is it a religious sect. It is a non-profit fraternity, a brotherhood in the true sense.

Not For General Distribution

Sincere men and women, in search of the truth—those who wish to fit in with the ways of the world—are invited to write for a complimentary copy of the sealed booklet, "The

Mastery of Life." It tells how to contact the librarian of the archives of AMORC for this rare knowledge. This booklet is not intended for general distribution, nor is it sent without request. It is therefore suggested that you write for your copy to the Scribe whose address is given in the coupon. The initial step is for you to take.



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ROSICRUCIAN DIGEST

COVERS THE WORLD

THE OFFICIAL INTERNATIONAL ROSICRUCIAN MAGAZINE OF THE WORLD-WIDE ROSICRUCIAN ORDER

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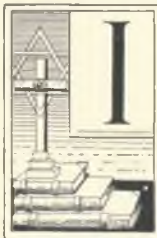
EDITOR: Frances Vejtasa

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THE THOUGHT OF THE MONTH

PROBABILITY OF ONE WORLD

By THE IMPERATOR



IS THE United Nations' approach to the problem of world unity a wholly consistent one? The proclaimed ideal is the frank exchange of international problems and a concerted effort for their solution so as to avoid wars. Logic makes it apparent that to accomplish such an end the member nations must manifest a willingness to make concessions and sacrifices as well as to make demands of each other. The present diplomatic approach, however, can do nothing more than eventually cause the United Nations to become as impotent as the late League of Nations.

The representatives of the various nations enter each conference of the United Nations with a tremendous handicap imposed upon them by their respective governments. They participate with the firm insistence of their superiors that nationalistic traditions must remain intact. Their particular customs and ideals, with all their roots and cultural branches—and often their prejudices—must be preserved. In effect, this means that they are obliged to resist any attempt at the reduction of their colonies, imperialistic supremacy, economic monopoly, or current balance of power. The prevailing attitude is that of seeking to lessen the threat upon one's present status and, concomitantly, to gain whatever personal advantages possible. As a result, there is a constant maneuvering for a coalescence which will provide pressure blocs by means of which individual gains may be exacted from the opposition. Candidly, there is too much concern for the welfare of the individual

nations as such, and less for an objective in which the world might share and from which it might benefit.

One is constantly impressed by the fact that success at any meeting of the big powers means only that one faction will have momentarily thrown the other off balance in diplomatic strategy. It is hoped that such moves will gain time so that military dominance may be acquired to intimidate the opposition. Certainly such cannot result in peoples' becoming united in accord. It only points further to the fact that, instead of numerous nations' individually warring upon each other or gaining control of their neighbors by economic means, they have united into competing factions to do so.

It may be said that the Western powers are not seeking conquest by aggression, that their diplomatic maneuvers in the United Nations are to prevent, by coalition, aggression on the part of the Communistic Eastern sphere. Even if this is to be achieved, it is not sufficient. At best it is but a temporary expedient. It might prevent an immediate war but not an eventual serious conflict. There is much in the practices and even in the ideals of the nations of the West which is obsolete—and corrupt. To just survive or forestall war with Communism is not enough. A nationalistic self-righteousness only tends to perpetuate traditional bad habits from which result such elements as The Netherlands faced in the Dutch East Indies; Britain confronts in Malaya and, in the past, in India; and France, in Indo-China. The function of the West at present constitutes nothing more than a *federation* against a common enemy. History

has shown that often the members of such federations, if victorious, set their hands against each other, when the external pressure is removed.

Not in our Time

We can be realistic, but in doing so we face an unpleasant prospect for the future. First, not in our generation will we see nations shearing themselves of the self-centered nationalism which engenders rivalry and hatred. We will not see, in the life of those now living, a common voluntary pooling of resources of the nations to be administered by government representatives of the one world. The idea is still too prevalent among people that somehow their respective nations will blunder through, without world upheaval, to maintain their *status quo*. If the philosophical principle of society, generally, is that each individual must sacrifice some of his prerogatives as a human being so as to create a central power, the state, which is to be superior to any individual and will act for the benefit of all, by the same reasoning, then, states or nations must also do so. They must sacrifice something of themselves to create a government of one world.

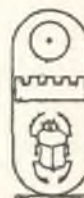
Actually patriotism has been confined to the limitations of nationalism. It has not taken on international proportions. The individual, by custom or belief, thinks that his way of life is to be found only within the traditional structure of his nation. Either because of selfish advantage or pride, he will not permit his country to make those adjustments which really constitute the foundation for the single world state. It is to be regretted that mankind is spiritually not prepared by a collective inner vision or individual self-discipline to restrain personal cupidity, in order to establish the foundation upon which an enduring peace might arise without bitter conflict.

A Third Sphere

Is there, then, no hope for a one world short of centuries of gradual evolution of the social consciousness whereby men would some day come to see eye to eye? Everywhere there are signs that actually *we are now* in the early stages of the formation of a world state. Unfortunately, however, the cre-

ating of this state must first pass through the crucible of war. Men could do otherwise, but they will not. As I had occasion to say, several years ago, the first development would be a division into two vast spheres of influence, namely, the *East* and the *West*. The individual nations would choose sides. Some are sincere in supporting a side, believing that its ideology is the most enlightened or just. Others, however, realize their own weakness and seek coalition with the side they believe can eventually guarantee the continuation of their own economic and political policies. Such nations as the latter are fence-straddlers and are unreliable, as both East and West have good reason to know by experience.

The possibility of an accord between these two diametrically opposed spheres of influence, as hoped by many, is a futile wish. The differences between them are rooted not only in political theories but in *religion, social philosophy, and in standards of living*. It is absurd to imagine that the governments and peoples of either sphere, East or West, will divest themselves of ambition. Even if each, in good faith, would agree to nonmilitary aggression, economic avariciousness would eventually bring them into conflict. The very fact that they would not amalgamate and preferred to remain as two separate spheres, would be a logical indication that each believed its ways and policies were superior. Each would then consider its activities insuperable. Neither would tolerate monopolistic control of resources by the other for what it needed for its internal growth. Further such internal growth by either side would compel its economic expansion. The moral and spiritual consciousness of the people as a whole being what it is, they would not restrain their internal growth because of a lack of resources. They would proceed to arrogate for themselves what they needed, even if such had originally been conceded to be the right of the opposing sphere of influence. Rivalry resulting in conflict between East and West would be inescapable. If a third sphere, superior in power to the other two and with an exalted sense of justice, could function as a judicial and police body, the conflict might be averted by



its intervention. *But such a third sphere does not exist.*

East May Rule Again

I venture the opinion that, before the final unity into a one state, the world will again experience the rise and rule of the East. This, though it may shock some people, would be but a recurring of past events. Egypt once ruled the East. She was the great power and civilization of the world for many centuries. She had advanced arts, sciences, architecture, religion and philosophical doctrines when the West, even what is now Greece, was in the Stone Age. She gave her achievements to the West as an inheritance. Subsequently, the East on occasion led the world in civilization and in several instances nearly became again its see of power.

About 1100 B. C., marine power had shifted to Phoenicia from Egypt. The Phoenicians pushed along the Mediterranean to the West as far as Gibraltar. For some three centuries after 1000 B. C., they were the greatest merchants and wherever they established commercial centers they introduced their culture to the barbarians of the West. They were the most skilled craftsmen of the time. Even Solomon engaged Phoenician and Egyptian craftsmen to build a Hebrew temple in Jerusalem (I Kings, V). One of the greatest gifts to Europe from the Phoenicians was its first alphabet composed of twenty-two letters, evolved from the Egyptian hieroglyphics.

During the Punic Wars, particularly the second one or Hannibalic war, third century B. C., and so called after the great Carthaginian general, Rome and the West nearly succumbed to the East. Rome and Carthage were great commercial rivals. Carthage in North Africa, its capital located where Tunis now is, was a center of vast culture and power. In the Carthaginians "flowed the blood of those hardy desert mariners of Arabia, the Semitic caravaneers who had made the market places of Babylon the center of ancient eastern travel two thousand years before Rome ever owned a ship." They controlled great sources of silver in what is now Spain. As well, they controlled the import of tin which came through Gibraltar from faraway isles

now known as England. Back of the capital rolled many square miles of beautiful estates, worked mainly by slaves—just as in Rome. Their government was an oligarchy of wealthy merchants who, history recounts, were energetic and statesmanlike. The state grew, "far exceeding the power of any Greek states including Athens."

The brilliant campaign of Hannibal, when he took a vast army of men and elephants along the Eastern coast of Spain and finally through the snowy passes of the Alps to attack Rome from the rear, nearly gave him dominance of the West and of the world. If he had succeeded, would the world have been the worse?

In the seventh century, A. D., Baghdad was "the finest city of the East and one of the most splendid in the world." Art, philosophy, and the sciences reigned supreme there. It was a mecca for all who sought learning. The caliphs extended their power and their culture to India. Westward as well, these learned Moslems pushed along the African coast of the Mediterranean, just as the Phoenicians had before them, and with them went their learning. Only two generations after the death of Mohammed, the Arabs crossed over from Africa into Spain (711 A.D.). Thence they moved into France and otherwise controlled the Mediterranean. It was Charles Martel, and his Frankish army, who finally defeated the Arabs at the battle of Tours (732 A.D.).

Nevertheless, the Moslems of the East left a lasting impact of their culture on Spain, "which at the time far exceeded that of the Franks"—or *that of the West*. While Europe was sinking into the decline and ignorance of the Middle Ages, the Moslems absorbed the surviving science and literature of the Greeks, which the Christian Roman Emperor, Justinian, had condemned as pagan about two centuries before! The Moslems had far more knowledge of the sciences of astronomy, mathematics, grammar, and of philosophy than the superstitious and generally ignorant Christians of Europe. Therefore, once again the East and West faced each other as rivals for world power. Also, again we must ask, Would the world have been worsened by the supremacy of the East at that time?

Today's Moral Decline

The present culture and supremacy of the West has existed a shorter time than the Roman Empire and a far shorter time than the rule of Egypt. It has advanced knowledge but it has, as well, seriously weakened itself by failing to have moral enlightenment keep pace with its material gains. Its devastating wars have brought about a moral decline and a lessening of morale, especially in Europe which has suffered the brunt of such holocausts. Its knowledge has been dissipated into channels of temporal power and of physical pleasures which have been made to appear the ultimate social good. Its ideals of democracy have had their efficacy decreased by an indifferent inculcating of rivalry between the classes. This has resulted in the engendering of radical and often irrational *dangerous* political ideologies which swayed the masses of the underprivileged. Christianity too, in its denominational bigotry and rivalry, caused hatreds which often encouraged wars.

Historians of the future may well say that the West was "at the cross-roads of its decline in the middle of the twentieth century." The West achieved a tremendous power, as had Rome, and then allowed it to degenerate in many ways. The United States of America, in its one hundred seventy-four years of existence, has attained a prominence like a *nova* or new star suddenly flaring in the heavens, whose brilliance for a time outshines all else. This was due to the fact that the United States became the haven, as a new world, for the freedom-loving and often intellectual refugees of Europe. In America there was the attempt, though not always conscious, to pursue the higher purpose which the Old World once had, and which was now vanishing.

Now, in effect, the United States stands alone in the attempt to check this decline of the West. Other nations of the Western sphere are too

impoverished, economically and *in spirit*, to any longer give the real support which is needed. Further, there is the unuttered doubt in Western Europe, that the West can and will remain supreme. If the West succumbs to the East, does that necessarily mean the supremacy over the world of Communism? *Not at all*. A final clash between East and West would see the dissolution, as a political impact, of the Communistic ideology as it is now experienced. Its faults would become as apparent to many who now support it as are some of the errors of the West. The common disaster, as a result of World War III, would compel a working unity of all peoples, of all nations or what remains of them, for a survival of civilization.

Civilization to Reorient

After such a war, there would be no true victor. The center of future power and of culture might well be established in Asia. The masses of Eastern peoples would probably lower the standards of Western civilization—which a third war would have shattered anyway—but at the same time they would give the West an impetus by the more direct participation in its affairs.

When Rome fell through decline, the barbarians of the North gave it the strength of the simplicity of their living and a new orientation. The East, in turn, was conditioned and *influenced* by the culture it found in Rome. From the amalgamation came a new civilization.

Man, it seems, learns most by passing through the fire of suffering. He is, by such an alchemical process, purged of those baser elements which submerge the true mettle of his nature. It may be that the final disintegration of the two spheres of influence, through the flames of war, will produce that refinement by which the human race will at last achieve the quintessence of "peace through understanding."



Ideals close to nature are almost sure of fulfillment.—GEORGE SANTAYANA

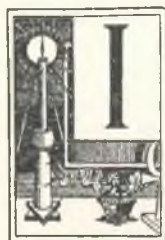




Your Personality

By M. W. KAPP, M. D.

This article is from an unpublished manuscript written by the late Dr. Kapp, author of the book, *Glands—Our Invisible Guardians*.



IF YOU were playing any game such as tennis or bridge or chess and your very life and comfort depended upon your understanding the game, you would study it intensely. Even so the understanding of the motivating forces within you is absolutely necessary, for your very life depends upon your playing the game of life—and understandingly.

Personality is a puzzle, yet its study is one of our foremost necessities. Many have tried to crowd the evolvement of the psycho-nervous system and have come to grief through an unbalance of the system. Scientists claim that seventy-five percent of our present-day illness is due to lack of harmony in our personality, or, in other words, that neurotic or psychoneurotic conditions cause lack of harmony.

Your personality is the sum total of the activities of your glands. You have a duty to perform toward yourself as well as toward all the persons you contact. That being the case, then, the study of the causes of personality is a very befitting one for us to undertake earnestly and with open minds. We hope to give you enough ideas and facts that you may analyze your actions and characteristics to the betterment of your personality. We hope to help you to understand your own be-

havior and the behavior of those about you.

Primitive people once thought that the soul was located in the heart or kidneys. Some thought that the tender emotions were located in the bowels. They were not so far off, for the secretions that control the emotions are located in the glands of the body and not in the brain as we often think now.

The nervous system has made progress in expressing itself in a higher manner or civilized state than the other merely physical expressions. Bones, tendons, muscles, intestines, hearts, have been much the same for countless centuries, but the nervous force continually reaches out to grasp the infinite. The nervous forces we know are largely, if not entirely, activated by the endocrine or ductless system of glands.

Our emotions, our eccentricities, our force, our temperaments, our likes and dislikes are all due to the condition of our endocrine glands, or ductless glands. Each type of person represents certain gland activities. This automatic nerve and gland system controls and activates the heartbeats, the involuntary muscles of the system, the respiratory system, the digestive system, the sweat glands, the contraction and enlargement of the pupils of the eyes, hunger, and the eating pleasure, and gives the procreative urges. The sympathetic

nervous system and the ductless gland system are the automatic builders of our physical bodies and our mental and emotional characteristics. The study of the ductless glands shows us that they regulate our everyday conduct.

Instinctive Urges

We are still largely ruled by instinct. We must learn by our voluntary nerve forces to control the normal flow of the building or creative forces of mankind. We think and feel with every part of our bodies. Some persons think largely through the influence of their sex secretions and some think through their pituitary glands; others think through their thyroid glands, because these secretions are the most active and so dominate the personality. The brain is the servant of the ductless glands and is controlled by their secretions.

Every human being goes physically or biologically through the reptile, fish, and ape stage before it becomes a true mammal. Mentally, the evolution is very marked. Science tells us that the brain at birth has about ten billion cells in it, and that age or development adds no more cells, but that we may develop the cell action by our efforts, that is, by using the cells.

The birth cells bring certain characteristics with the newly formed body; yet, it takes the environment to evolve or develop the body into its personality. The newly born baby is absolutely helpless as far as the care of itself is concerned. There are, however, a few instincts to which it responds at once. The act of suckling is one of the foremost. Then the instinct of clinging is very marked. Babies will often cling to a finger to support themselves even when just newly born.

At the age of three weeks the basic emotions begin to assert themselves. At the age of ten weeks, curiosity and pugnacity are aroused. Jealousy and anger appear at about twelve weeks, and at this time we find the child has mental associations. At about fourteen weeks, reason and affection begin, which are attributes of the higher type of life. Sympathy and desire to express ideas appear. Pride and resentment and appreciation of pleasing objects are shown at eight months; grief, hate, and cruelty at twelve months,

and shame, remorse, and deceit at fifteen months. Here the child shows the first signs of civilization.

From babyhood, we unconsciously are students of behavior. The baby becomes a psychologist before it can talk. The baby soon learns it can prevail on its fond parents or on the nurse to do things for its pleasure or comfort. In its mental development, the child up to eighteen months goes through the evolvment period of the primitive man. The child is a savage with the savage instinct, and the young boy still likes all games and plays of the savage state. Even adults still retain the marks of infantilism, and revert to savagery in their dealing with other men.

We should understand the emotional cravings of childhood, and neither deny nor suppress the instinct but sublimate it. Personality can be warped and stunted by vicious environment. The child that is constantly reproved or scolded and punished will not develop as fast as it normally would, for the pituitary gland does not contribute to the bone making and the nerve building as it would in a normal and hopeful atmosphere.

The child as it grows is ever endeavoring to influence the ones about itself, but the real change of characteristics comes at the pubescent age. The adolescent does not usually understand the sex urges and the motivating forces of the glands that build the body and develop the person into adulthood. At this age, the boy begins to look after his dress and appearance and becomes desirous of making a good appearance and a good impression. Here he begins to notice the female of the species. The adolescent girl reacts to new impulses and becomes conscious of the influence of personal charm. The adolescent boy or girl may not be conscious of the motivating forces that impel the changes, or not any more so than the child that rules its parents and its nurses by feigned stomach-aches or tantrums.

Defensive Mechanisms

Civilization is supposed to lift us above the savage instincts and practices. The foremost emotions or instincts, fear and surprise, are the so-called defensive reactions, relics of our



very pre-human lives. When conditions arise that call for the flight or fight conditions, the adrenal glands at once pour out a large amount of secretion that meets with the thyroid excretion which in combination activates all the defensive muscles of the body. The automatic forces within the system instigate fright, and flight or fight defensive activity. Muscles or tissues that are not needed in the fight or flight action are for the time inhibited and cannot work.

Have you ever been frightened or angered and found your mouth so very dry? There is no peristalsis, no saliva, no stomach secretion. Peristalsis of the stomach and intestines is stopped at once. Saliva stops flowing; the blood is propelled to the muscles of action for fight or flight. That is why one must never eat under a fight or flight condition.

Fear, hate, anger, worry, are all a part of the defensive system and are as destructive as real danger that might cause fight or flight. The constant nagging in the home, and especially at mealtime when family worries are thrashed out, belongs in the fight and flight category.

The normal businessman will be far better able to succeed in his chosen line if he is hopeful and optimistic. Many men have died from so-called heart trouble, but in reality they died from the shock of worry and fear that stopped the normal activity of the heart and of the adrenal and thyroid glands. By his fears and worries man destroys himself. The normal hormones and gland secretions that are vital to life are stopped, and death is inevitable. We must learn to control our anger, fear, pain, and hunger. These strong emotions may bring on diabetes and many blood diseases. Man has been developing unconsciously and haphazardly, but it is now time for him to govern himself consciously and with understanding.

Motivating Forces

The fundamental character of your religion also gives you an emotional

outlet. If your religion is one of fear, all the functions of your body will be depressed. If your religion is one of uplift and optimistic outlook, your body will be exalted. The man or woman with a well-balanced glandular system (and this includes the sex glands) has vigor and mental force. Spiritual and mental healing causes a great calm within the person. Functional as well as organic diseases have thus been cured.

There would be no religion without creative activity, and the motivation must be toward an ideal. Work without joy in the work brutalizes a man. Observe a man's mystical philosophy and you will know how far he has evolved.

For countless ages or generations only a few might learn the facts and know the uplift of knowledge. Human nature has not changed for the better in many thousands of years, and yet it could, by a deeper insight of the motivating forces within us and by the changing of environment which we could easily bring about if real intelligence was used by the masses. Within the last one hundred years, knowledge has become more general, but only within the last fifteen years has it included the activating forces within us. Slowly we are allowed to teach the facts of the motivating urges within mankind.

Now the subject of personality is openly studied, as are all the urges within us so that we may understand and govern our actions to harmonize our personalities with those of our companions in life's work. As it says in the Talmud, "The mob has many heads but few brains." Although we do need the mass mind, we must evolve individually. We have the cultural powers within us, but we must learn to use them. Our heredity gives us our potentialities, but we must develop the potentialities. Our points of view, our attitudes of mind, our sentiments, we build ourselves, and it is up to us to evolve as we will.

Personality is the real *you*.



Peace is the masterpiece of reason.—JOHANN MULLER

Myths and Legends

Myths have been invented by wise men to strengthen the laws and teach moral truths.—HORACE

BLIND TIRESIAS

IN THEBES of ancient Boeotia, there once lived a remarkable man whose name was Tiresias. His gift of soothsaying was so unerring and his name so well known that those in trouble or perplexity from all walks of life sought him out.

On one occasion, so it is said, the gods themselves called him in to settle their dispute. In fact, it is related that this very circumstance established his fame and made the cryptic phrase "blind as Tiresias" so full of meaning.

Jupiter and Juno in a friendly argument called in Tiresias to decide the matter. Somewhat belying his reputed wisdom, Tiresias gave a decision in favor of Jupiter. This so angered Juno that she struck him blind. Since one god cannot undo the work of another, Jupiter could only compensate for Juno's act by bestowing upon the now blind Tiresias the gift of prophecy and inner sight.

Some prefer a variant of this account and attribute Tiresias' blindness to the fact that in his youth he came upon the goddess Minerva in her bath. In her surprise, anger, and embarrassment, she took away his sight. Repenting of her haste, she could do nothing to restore his sight; therefore, she endowed him with the ability to foretell future events.

For coming too near the source of truth, then, or for seeing too much, Tiresias of Thebes became the blind soothsayer and his name famous. So important a figure did he become that scarcely a single event of Greece's



mythologic history is without some reference to him.

In the war of the Seven Against Thebes, Tiresias foretold the victor. It was he, too, who pronounced the unhappy Oedipus his father's murderer.

Tiresias lived to an advanced age and then brought about his own demise through drinking from Apollo's fountain of Tilphossa. Even in the Shades, however, he continued to be honored for his knowledge, Ulysses seeking him out even then to inquire when his homeward voyage would be finished.

The poets have ever seen in Tiresias significance beyond the ordinary. Ovid has told his story; so has Tennyson, writing:

*Henceforth be blind, for thou hast
seen too much,
And speak the truth that no man
may believe.*

Of Tiresias, T. S. Eliot remarks that while not a character in his poem "The Waste Land," Tiresias is yet the poem's most important personage, making what he sees the substance of the poem.

In Hebrew literature, it is declared that man cannot see God and live. In Mohammedan practice, the pilgrim having seen the sacred Mosque at Mecca puts out his eyes. In Greek mythology, Tiresias is made blind by the gods.

The parallels may suggest that true spiritual insight can only come when the material vision no longer interferes, or they may suggest that things of the spirit can only be gained by sacrifice of the material. Certain it is that the phrase "blind as Tiresias" carries more than a mere literal meaning.



Our Long Deep Sleep

By ELOISE FRANCO, F. R. C.

"Our birth is but a sleep and a forgetting," exclaimed the poet Wordsworth.

P. D. Ouspensky in his book, *In Search of the Miraculous*, describes this sleep in which we exist, calling it the lack of consciousness of self. He tells how he attempted to maintain this self-consciousness in himself, seeing whether he could keep it, for instance, while he walked the length of a block *realizing himself as performing this act*. Then he would "wake" hours later, knowing that he had meanwhile carried on the normal functions of social life without once regaining this special consciousness of himself as doing these things. So, he said, most of us go through life without once reaching this awakening to self. In other words, *man is still asleep!*

As I read Ouspensky's experiments, I gained understanding of certain experiences which came to me throughout my youth, in fact up until the time when I began seriously to study mysticism, which was after I had been "out in the world" for a number of years. These experiences consisted of my suddenly becoming aware that I had not been thinking about God. Oh, I was normally religious. I said my prayers every night, went to church every Sunday, and even taught a Sunday School class. But this special awareness or realization caused me to feel deeply repentant that I had not maintained this consciousness since the last time I had experienced it.

These periods of special consciousness were like suddenly finding myself swimming with my head above water, whereas I had previously been under for a long, long time. The point was that when I was thus submerged *I did not realize it*; I only knew that when I came into these periods of "rising



above" *I remembered that I had forgotten*. I know now this was a part of the experience called by the ancient Mysteries the "awakening."

For the early mystics were well aware of the change in consciousness which it is necessary for man to undergo to regain his original spiritual state. Thus the Mystery Teachings explained the "intoxication" of the gods upon their descent into the realms of manifestation,

the drunken coma or sleep symbolizing the inertia of matter. For in order to create, Knowledge, as the Self of God, must divide itself into the polarities of Mind and Consciousness. These polarities, joined as positive and negative, bring forth the Mind Patterns which are the basis of all manifestation.

The Mind Patterns are carried by means of vibrating Spirit Energy. Science now admits that our "matter" is simply "congealed energy." The mystics have always known that there is but one energy in manifestation; it merely expresses in different ways. Therefore, it is but a step to the realization that this energy is Spirit, and that Spirit is the Consciousness of God.

In the beginning the Word was spoken and Knowledge came forth as energized Mind Patterns. Then Knowledge, guided by the Intelligence of the Celestial Hierarchies, became focused as Wisdom, or Nous, and as the light of the sun, together with the life propulsion of the moon, descended into the darkness of manifestation, where it fell into the sleep of inertia. However, in the Mineral, the Vegetable, and the Animal Kingdoms it gradually rose higher and higher, evolving forms better suited to express the will of God. This was the reawakening of Knowl-

edge which led to its final resurrection as the Illumined Universal Christ.

This Christ then, in turn, sent forth projections of itself to complete the Stream of Evolution as Man. Because this first man was of the nature of the Christ, who had passed through all forms of manifestation, the Mind Patterns of all the things in the Universe were thus included in the Pattern that was Man. Through his own creative powers man was able to compose about the spark of life, which is the center of his being, a thought-form body reflecting the divinity of his spiritual nature.

However, as he craved experience he also found it delightful to attune to all the different forms of manifestation. Thus he came to know the pleasures of the senses and succumbed to their temptation. As he became more and more intrigued by the gratification of these carnal desires, his ethereal thought-form body took on the outer expression of his animalistic thoughts and so hardened into the density which characterizes mortal, material existence.

"And the Lord God caused a deep sleep to fall upon Adam."

To Awaken Is Possible

This was man's fall. He descended from the balanced heights of immortality into the imbalance of generation. Thus he fell into the deep sleep in which he still remains and out of which he must be reawakened into the memory of his true divine nature. For remember that man was not separated from the Universal Christ at his creation. He was projected, as an amoeba moves by projecting a portion of itself in the direction it desires to go, with the rest of its body then simply "flowing" into the projection. Thus man's inner self ever remains an indivisible portion of the One Soul Self of God although

apparently separated into the various forms of outer expression.

The Initiation ceremonies of the ancient Mysteries were held for the purpose of aiding the Initiate in his reawakening. They were to help him remember that which was known—and has always been known—by the Soul Self. When the centuries passed and this inner purpose of the rituals was itself forgotten, the Mysteries fell into disrepute. For instance, the drinking of the wine which symbolized the dispersion of the One Energy throughout manifestation, as the grape is crushed to release its juice, became but a debauchery which only added to the deadening of the higher faculties through further stimulation of the lower senses.

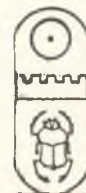
Then came the period of the Dark Ages when the Ancient Wisdom was preserved in secret and the alchemists could only try to explain through their mysterious symbolic writings the truth of the regeneration which man must experience in order to regain his rightful heritage. The various Initiatory Orders today, of which AMORC is a member, are dedicated to the reawakening of those persons who have reached the point where such awakening is possible.

Meanwhile the work that is Karma continues, patiently bringing about the experiences which will aid man in his evolution and bring him closer to his resurrection from the entombment in matter, for such evolution is Cosmic Law. Man must undergo whatever the Higher Powers perceive is necessary in order to help him learn to so spiritualize his thoughts and turn from the animal characteristics of his lower self that he *will* evolve. For this is the only way in which we may awaken from our long deep sleep of materiality into the remembrance of our innate spirituality.

FIRST TEMPLE DEGREE INITIATION

The New York City Lodge, 250 West 57th Street, will confer the First Temple Degree Initiation on Sunday, February 25, at 3 p. m.

Eligible AMORC members who wish to participate will please bring their membership cards and the last monograph received.





The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most highly developed and spiritually advanced members and workers of the Rosicrucian fraternity. It is the focal point of Cosmic radiations and thought waves from which radiate vibrations of health, peace, happiness, and inner awakening. Various periods of the day are set aside when many thousands of minds are attuned with the Cathedral of the Soul, and others attuning with the Cathedral at the time will receive the benefit of the vibrations. Those who are not members of the organization may share in the unusual benefits as well as those who are members. The book called *Liber 777* describes the periods for various contacts with the Cathedral. Copies will be sent to persons who are not members if they address their requests for this book to Friar S. P. C., care of AMORC Temple, San Jose, California, enclosing three cents in postage stamps. (*Please state whether member or not—this is important.*)

PRESERVATION OF VALUES



MAN has always had a tendency to preserve himself and the things which he values. This tendency has frequently been indicated in man's attempts to find a place to hide either his person or his possessions. Earliest man utilized natural conditions for this purpose, such as caves and other suitable places provided by nature. Gradually, man in his more complex forms of civilization took from nature those things which would permit him to construct his own edifices. These were first simple, but now have become extremely complex; also, as the buildings man has constructed have become complex, so have the values which he has constantly tried to preserve.

Today man takes his most valuable possessions and puts them in vaults of banks and trust companies, thereby returning to hiding of the fruit of the earth which he has been able to take from it. Security for man and for his possessions has been a constant problem. Always man is faced with the possibility that these things may be taken from him. Society and its resulting forms of government have helped to protect man and his possessions. At the same time, governments have upon occasion set up barriers that have been the cost of protection by hindering man's freedom or movements and limiting the amount of physical values that he could accumulate.

History will show us that the human being, in his mind, has always strived to obtain living conditions which would

insure personal freedom and security, but frequently a necessity has arisen of choosing between the two. The price of freedom is often a sacrifice of some security, or the price of security may become the sacrifice of a degree of freedom. No man can be absolutely free to do as he pleases, regardless of what consequences his actions may bring to other persons or their property, and to have complete security for his own self and his possessions. Neither can man be absolutely secure without giving up a degree of his freedom or limiting his freedom by passing on to society or the government certain powers and in so doing limits himself to some extent. The ideal system, in attempting to balance these two conditions, has tried to leave man as free as possible and yet grant him security. However, probably no perfect situation will ever develop where man can reach a point of complete freedom and complete security since these are incompatible.

It is difficult to analyze why man is so anxious to obtain security, unless we approach the question from the materialistic point of view. If we acknowledge that the material things of the world have the highest values, then each of us becomes more and more concerned about preserving the portion that we may have obtained by one method or another. Even here is an inconsistency because the most radical materialist is in many cases the least conservation-minded. He takes from the earth its minerals, its forests; he uses the productivity of the soil and makes no attempt to replenish the natural resources which he has so acquired and taken forever from the earth where they were deposited. A sense of values which promotes this type of activity is gradually plundering the earth of its material values; at the same time it more and more emphasizes the material possessions of an individual.

If we trace back through history this pattern of material hoarding, we find that it has not always been a path of continued growth and accomplishment even in a material sense. Catastrophes have occurred, many of them outside the control of man and usually beyond the scope of his calculations, which have in a short space of time

eradicated all man's material possessions. The individual who has built his life, his philosophy, and his purpose around the accumulation of material things is actually stripped naked, in a sense, when through war, pestilence, or the action of natural phenomena, these material values disappear. This has resulted in apathy on the part of individuals and society where conditions have been so extreme as to lead to the loss of all material things.

From an idealistic standpoint it might be possible for us to conclude that there even is purpose in such radical occurrences. How else may man be brought to realize the impulses of his true being except through the experience of loss of other things to which he has assigned value. If man could go on indefinitely accumulating material things and finding absolute security in his possessions, he would become a mechanized being—he would have no place for ideals, no purpose but to exploit the world and other individuals about him.

It is the belief of the idealist, or the individual who maintains that value transcends material things, that there are higher values obtainable. Every injunction of religious teachers has sought to impress upon man that his real treasure lies not in his immediate environment, in his physical possessions (whether they be in a cave or a safe deposit vault), but rather within the accumulation of experiences of his own life that will prepare him to be able to utilize values which cannot be affected by material change. Every serious thinking individual asks consciously or unconsciously whether or not man can possess both forms of values. Cannot man have reasonable material possessions and still acknowledge a fundamental reality in the world of mind or spirit? Modern civilization has tried to answer this question in the affirmative. There is no reason why it cannot be so answered, provided (and this is the important factor) that man realizes that the preservation of value is a state of mind rather than a state of values confined to material concepts. However, since the material things of the world can be so much more easily preserved and appreciated than the intangible values



of the spirit, it has been difficult for man to direct his mental attitude toward the intangible rather than the concrete.

If man possesses balance of mind and looks upon the earth as a medium for expression and on the material values as a medium for growth, and at the same time realizes that material things are means to an end rather than an end in themselves, he will have both the time and spirit to develop a sense of values which will not perish with

any material change. As civilization faces a more and more complex demand for adjustment and as man realizes that with the advance of this civilization there comes at the same time a more potent means of destruction, he should become more conscious that the preservation of values must be in terms of mind rather than matter. He should realize that peace of mind and wisdom have higher values than any physical or earthly thing that he might exploit.



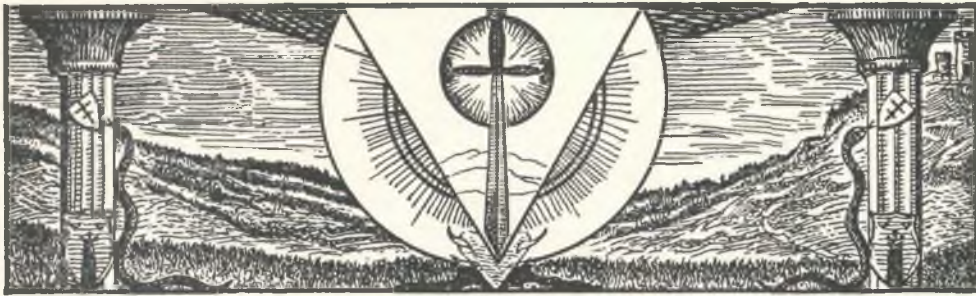
Points in Thinking

By JOHN PALAZZOTTO, F. R. C.

National Councilor for The Indian Association of America, Inc.

- The wisdom of others is comprised mostly of our own inner promptings, rejected by ourselves.
- You insult yourself when you harbor bad feelings.
- In a long estrangement, an easy victory goes to the one who first breaks the ice.
- Every failure brings you closer to success—persistent effort wins.
- Silence does not necessarily imply ignorance. Jesus was silent before Pontius Pilate. Yet, he knew, more than anyone else, as to what was occurring.
- The lonelier the man, the greater his view of the brotherhood of men.
- It is impossible to appear sane before all. There are too many people with too many concepts. Be yourself. Follow your own *inner promptings*.
- Greatness is to possess the child-mind. It is a calamity to lose it.
- A questioning mind is the greatest detecting apparatus in existence.
- An important part of growth is our being jostled about.
- Every kindness shown is a touchdown, a basket, a point, a hit, etc., for the human race. Run up your score in kindness.
- With every temptation comes the power to overcome it.
- No obstacles mean no growth.
- You may close man's ears, but truth will still speak to him.

*The
Rosicrucian
Digest
February
1951*



Amateur Psychiatrists

By RALPH M. LEWIS, F.R.C.

In response to popular request, this article is being reprinted from *The Rosicrucian Forum*, a private magazine.

—EDITOR



UNTIL a few centuries ago the attitude toward the mentally ill was little changed from what it had been in Biblical times. Fear of the insane, or of the deranged mind, was intermingled with superstitions as to the cause of the disorder. The belief in demonology was still prevalent; invisible entities were thought to take possession of an individual by means of *inclusion*. In other words, they were presumed to enter the body through one of its several apertures. The irrational mind was considered evidence that these elements were controlling the thoughts and behavior of the "possessed" one.

A favorite method of "treatment" in the Middle Ages was flagellation, an inheritance of the ignorance of earlier periods. The patient was tied to a wall by his wrists and stripped to his waist, or left naked; his feet were chained to the stone floor of his filthy cell, and he was beaten mercilessly with a staff or rawhide whip. The intent was to drive from the afflicted person the malevolent entities which were believed, in some mysterious and unaccountable way, to have entered and dominated his reason. In a sense, the theory was that there was a substitution of personalities. By beating the unfortunate person, the undesired per-

sonalities would be compelled to flee and the victim would be restored to normalcy.

The mentally ill were thus confined in the most rigid quarters and were often forgotten humans. If the floggings did not kill them, the diseases contracted in the prisons did. At first, in Europe, the mentally afflicted who became obstreperous were placed in prisons with dangerous criminals and were shown no more consideration than the vicious, antisocial individual. It was only with relatively recent research in abnormal psychology stimulated by the early developments in psychoanalysis by Janet and Freud, and later by Jung and Adler, that psychiatry came to be considered in the light of a therapeutic system worthy of association with medical and other systems of somatic treatment. That there is a psychosomatic relationship which accounts for many organic disturbances was, at first, believed to be a heresy and was scoffed at.

Abnormal psychology and psychiatry, however, cannot work independently of biology, physiology, and neurology. Memory, perception, apperception, reason—even consciousness in normal functions, are dependent on what is called the *mechanics of mind*. For an understanding of this mechanism, a thorough knowledge is needed of the nervous systems, the brain, faculties of perception, the association



areas and the neurons. No less important is the thorough comprehension of the causes of the emotions, psychological and organic. The origin of the instincts and the physiology of the endocrine glands are related to these studies and there must be extensive clinical experimentation. Not all states of mind and behavior can be determined by a physical examination. It is necessary to observe the patient's reaction to environmental and other stimuli. One of the most important factors is a common agreement upon terminology. A hackneyed misuse of terms only adds to the confusion and often results in a wrong approach to the solution of a psychiatric problem.

I think there is no better example of ambiguous terminology than that which is connected with the word *unconscious*. This word is bandied about as though it had a fixed meaning, acceptable and comprehensible to all. Credit must go to James Grier Miller, of Harvard University for, shall we say, his exposé of the abuse of the word, a word which is so important in psychology and psychiatry. Let us quote from Mr. Miller's admirable work, *UNCONSCIOUS*. We shall present a few poignant sentences.

"It has been said that the unconscious has been the occasion for a greater flood of more abject nonsense than any other psychological concept, with the possible exception of 'instinct'."

"It has been said that no philosophical term is at once so popular and so devoid of standard meaning as *consciousness*; and the layman's usage of the term has been credited with begging as many metaphysical questions as will probably ever be the privilege of any single word. Both of these observations were made early in the century, and the term has since then, had more than thirty years to amass confusion."

"In psychological writings, one finds, besides *unconscious*, other words formed by compounding prefixes with 'conscious,'—*subconscious*, *preconscious*, *foreconscious*, *coconscious*, and *superconscious*."

Mr. Miller relates that there are sixteen specifically different meanings for the word *unconscious*, which may be found in psychological writings. He

then gives the variations of the meanings which should be understood by the trained psychologist and psychiatrist for efficiency in his profession. The following are but a few of these important distinctions:

Variances in Meaning

"*Unconscious*—inanimate or subhuman, incapable of discrimination or behavior under any condition whatsoever; *unconscious* in this meaning of the word.

"*Unconscious*—absent-minded, day-dreaming, anesthetized, etc. A person is unconscious, in this sense, when he is in one of the states in which the stimuli of the external environment are not affecting his behavior, or in which he does not show normal reactions to, or discrimination of these stimuli.

"*Unconscious*—unsensory; applied to an individual's actions, emotions, needs, drives, etc. Examples: stimuli not reaching organism. Inadequate stimuli affecting the organism. If the energy of the stimulus does not reach the sense receptor which it can affect, the individual will be unconscious of it. Throw a light into someone's ear and, if none of the light reaches his eyes, he will not be conscious of it.

Then, there is: "*Unconscious*—(applied to an individual acting instinctively), behaving in an unlearned basis; (applied to his actions, ideas, emotions, needs, drives, etc.)—*unlearned*, or *inherited*."

It is patent from the foregoing that the practitioner attending the ill must be a thoroughly trained individual and one versed in the etymology of all terminology related to his profession. Several states in America will not even permit a nurse to become registered to practice until she has had extensive psychiatric training, both theoretical and clinical; the modern physician realizes the increasing importance of psychosomatic relations, and when he is of the opinion that an objective condition in his patient has its cause in a psychoneurotic factor, he will refer him to skilled *specialists*.

Most certainly, those who are ill (and if the prognosis indicates the cause lies within the mental realm) will want to consult and receive treatment from learned and experienced

psychiatrists. A man will not trust amputation or other surgery to his local barber, as was the custom a few centuries ago. He would not allow his community pharmacist to prescribe a patent medicine concerning a severe illness without the advice of a skilled pathologist and diagnostician. Most unfortunately, however, persons who are emotionally disturbed, who are obviously suffering shock from stimuli of which they are not conscious, are induced to "consult" amateur psychiatrists and psychologists.

These *consultants* do not term themselves amateurs. In fact, they represent themselves as *psychologists*, *psychiatrists*, or *advisers* on mental problems. They may not even use the word *psychiatry*, or *psychology*, but, instead, another coined phrase or title which implies the same qualifications.

Risks and Penalties

Who are these amateurs? Some are frauds. They pick up certain phraseology from desultory reading and hang upon the wall a diploma, a document received, perhaps, after the completion of some brief, obscure course in a diploma mill. They do not prescribe medicine but in every other way they assume the authoritative position of reputable medical and drugless physicians.

Among these amateurs there are others who are *faddists*. They are swept off their feet by a sensational book which represents to disclose within its pages the whole secret of the mechanical process of the mind and at least implies that also within its pages is a solution for all mental ills and deficiencies. Many who read such works are mere neophytes in psychological terminology and principles. In fact, it is perhaps their first contact with such terms. They believe that they are being introduced to an entirely new matter. They read the book in good faith, and they may take a course of six, eight, ten, or twelve private lectures—usually at a considerable fee

—on this subject, and then they are licensed by the author, or by the publisher to practice; but they are never so licensed by *accredited authorities*.

As we have said, they may not style themselves as "psychiatrists"; yet, in their consultations, these untrained persons with little or no knowledge of biology, physiology, or academic psychology, attempt the work of legitimate, skilled practitioners who have had years of specialized technical training and clinical experience.

What is the result? Thousands of unfortunate persons are deluded. They are delayed in having the competent treatment which they need. The amateur consultant may offer suggestions as remedies which might actually be contrary to the somatic condition of the patient, that is, detrimental to his physical health, of which the amateur knows nothing.

Why the sensational interest in these books which purport to explain systems of remedy for emotional disturbances and mental disorders? Sometimes the individual hopes to find a quick solution to his own partially realized instability. Moreover, such books are viewed by many as offering a sudden way of gaining a livelihood in a simulated profession without the necessary labor and the long study and training for a legitimate profession in the therapeutic field.

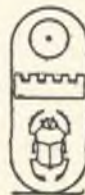
In various cities of the United States and elsewhere, fraudulent and amateur psychiatrists have been prohibited from practicing under penalty of arrest and fine. Authorities, too, will soon legislate similar laws prohibiting the new wave of "consultants" who even though not professing to be psychiatrists are *assuming* the responsibilities for which they are not qualified.

Do not risk your mind and mental health in consultations with amateur psychiatrists, no matter what title such may assume, or what single book, or twelve lessons he may have taken as a course. If the person is not, as well, a practicing physician, *beware!*



Every duty that is bidden to wait, comes back with seven fresh duties at its back.

—CHARLES KINGSLEY





Nicholas Roerich

By NORMAN S. FLOOK, F.R.C.



ARTIST or peacemaker? Author or prophet? Internationalist of the human spirit? Rosicrucian, certainly. How shall we summarize the lifework of Nicholas Roerich?

In his lifetime, Nicholas Roerich, the artist, made some 7,000 drawings and paintings. Hundreds of the originals have been acquired by leading museums and by art collectors all over the world. A folio of colored reproductions of his principal paintings will be found in many of our larger libraries and art museums.

Although he became an international figure, his event of birth, as that of all other men, needed a geographical setting. Nicholas Roerich was born in St. Petersburg in 1874. His father was of Scandinavian stock and his mother of the old Russian ancestry. As a youth, Nicholas developed an unusual range of intellectual activities. His early interest in ancient earthen mounds in the vicinity of his home led him later in life to collect over seventy-five thousand objects pertaining to the stone age of man. He studied both law and art. A decided leaning toward the latter was greatly encouraged by his first exhibit in 1896, when his painting *The Messenger* gained recognition. Four years later, he went abroad for travel and study, and after his return home, he was active in the highest artistic and cultural affairs of his nation.

Always interested in America, his first visit to this country was in 1920 at the invitation of the Chicago In-

stitute of Art. At that time over 300 of his paintings were exhibited in twenty-eight cities.

Asia, the Light

Nicholas Roerich spent two years in the United States before he determined to organize and lead an extensive tour of Central Asia, which lasted nearly five years. His expedition crossed the Himalayas, Karakorum, Kuenlun, and the Altai Mountains, the deserts of Kashgar and Gobi, and the countries of India, Sikkim, Tibet, Sinkiang, Mongolia, and Altai, traversing a region scantily explored or described by anyone from outside, and therefore a region of great mystery. Accompanying Roerich was his wife, Helena Ivanovna Roerich, and their son *George*, who was familiar with many of the languages and dialects of the region, as well as being a skillful photographer.

In addition to painting over 500 pictures, Professor Roerich kept a diary, some of which had been actually written while he was in the saddle. The experiences of this journey, through a region where the predominating religion consisted of various forms of Buddhism and where trails of Buddhism and Christianity crossed, greatly influenced the paintings and writings of Professor Roerich for the balance of his earthly career.

Professor Roerich's return to the United States in 1929 marked the fortieth anniversary of his artistic and cultural activities. A group of friends and admirers had erected in his honor the Roerich Museum, on Riverside Drive, New York, which housed a col-

lection of some 1000 or more of his paintings and provided a center for distinctive artistic and cultural endeavors.

Literary Fire

In addition to his thousands of paintings Professor Roerich produced many books and miscellaneous articles, writing in several languages. His most important works were translated into all the principal tongues.

Among Roerich's well-known books are *Realm of Light*, *Heart of Asia*, *Flame in Chalice*, and *Himalayas—Abode of Light*. These may be found in the metaphysical libraries and occasionally in secondhand bookstores, most of his books—if not all—being out of print.

From time to time, Roerich sent articles to the *Rosicrucian Digest* from his sanctum in the Himalayas. During 1933 three of them were published, besides a personal letter. In addition there was a biographical sketch of Roerich written by Dr. H. Spencer Lewis, then Imperator of AMORC. The July issue of that year has for a frontispiece a picture of Professor Roerich, from a painting by his son Svetoslav. He stands dressed in an Oriental robe, contemplating a small, veiled casket in his hands. In the same issue a letter from him described eight sacred Tibetan objects which he was sending to the AMORC museum. (The collection has been expanded by additional articles brought back from that same region by our present Imperator, Ralph M. Lewis, and Mrs. Lewis on their recent trip around the world.)

Among the items in the original group are (1) "a hand-engraved image on Tibetan paper of the Supreme Ruler of Shambhala, the Blessed Rigden-Japo. The rare paper contains at the bottom of the engraving a special salutation and greeting from the Supreme Ruler"; (2) "a turquoise silver ring from the hand of one of the masters whose name and personality will be indicated on the ring;" and (3) "a Tibetan ring with sacred scarlet stone, sent as a blessing from one of the great masters for the personal use of the Imperator of North and South America."

Roerich the prophet spoke throughout the articles published in the *Rosi-*

crucian Digest in May and November, 1933.

"For, after ignorance, we reach civilization, then gradually we acquire education, then comes intelligence, then follows refinement and the synthesis opens the gates to high Culture . . . no evolution is possible without the accumulations of Culture. . . . There, where is Culture, there is Peace."

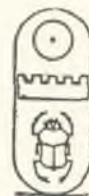
More specifically, he referred to "... the newest, most terrific explosives which would split the planet by an unprecedented explosion . . . humanity," he warned, "is not ready to accept the latest discoveries. On one side, almost the revelation of the almighty atomic energy,—on the other side, the black mass, the cult of Satan . . ."

According to Roerich the world is once more returning to those spiritual realms which are "the home of light and color. . . . Everything black, grey, and misty has already sufficiently submerged the consciousness of humanity. One must again ponder about the gorgeous flower colors which always heralded the epochs of renaissance."

Peace Dreams

As peacemaker, Roerich had been nominated for the Nobel Peace Award. The *New York Times* of March 3, 1929, reported the official presentation of Professor Roerich's name through the Department of Law of the University of Paris, the committee of presentation being composed of officials and members of the universities of various countries. His name was presented with those of four prominent statesmen from other countries, and the article stated that, "As far as is known, this is the first time that an artist and scientist has been nominated as a candidate for the peace award, on the basis that efforts for international peace through art and culture have brought about better understanding of international relations."

The Roerich Pact and Banner of Peace Committee was created and promulgated by Professor Roerich for the protection of the treasures of human genius. It provides that educational, artistic, and scientific institutions, as well as all sites of cultural significance, shall be deemed inviolable, and respected by all nations in times of war



and peace. As early as 1904, steps were taken to start this activity in Europe, but it was not until 1929, after many irreplaceable historic monuments and works of art had been destroyed in World War I, that the movement really got under way. International conferences were held in Bruges, Belgium, in 1931 and 1932, and further committees were established in Europe and Asia. On April 15, 1935, this Pact was signed in the White House, in the presence of President Franklin D. Roosevelt, by the representatives of twenty-one governments of North, Central, and South America.

The design of the Banner of Peace shows three spheres surrounded by a circle, in magenta color on a white background. The first such banner to be displayed in the western part of the United States was at Rosicrucian Park in San Jose as early as 1935 or before. This banner, still in possession of the Order, was prominent among the many flags displayed in Francis Bacon Auditorium during the last annual convention. The triad which forms the central figure in the design is found in ancient works of art all over the world.

The New York headquarters of the Roerich Pact and Banner of Peace Committee, whose flag is sometimes called the Red Cross of Culture, issued a new Call to World Unity in 1947 in the form of a 63-page booklet. Since then the Government of India has ratified the Pact thus becoming the first country of the Eastern hemisphere to follow the example of the Americas in adopting this practical instrument for the achievement of world-wide peace through culture.

Roerich the Rosicrucian appealed to the *Enlightened Ones* to "unite in all countries . . . in the name of Light, Life, and Love."

Responding in the interest of peace, Tagore once wrote to him: "The ugly manifestations of naked militarism on all sides forebode an evil future and I almost lose faith in civilization itself. And yet we cannot give up our efforts, for that would only hasten the end."

Just when Roerich made his first contact with the Rosicrucian Brotherhood is not revealed, as all the valuable records of Rosicrucianism in Russia

were transferred in wartime to secret archives in China and elsewhere.

"Like the great Count Saint Germain," states Dr. H. Spencer Lewis's biographical sketch of Professor Roerich (*Rosicrucian Digest*, December, 1933), "... Frater Roerich was highly respected by all the potentates of the world and was an emissary of good will and a messenger of confidence and hope in the times of trials and tribulations, bringing to the troubled minds of the great leaders prophecies of the future and predictions of events to come, with advice and recommendations always found to be reliable and dependable because they came from a sublime source."

"People have become desirous of reading biographies," Roerich had observed in "Legends and Dreams" (*Rosicrucian Digest*, July, 1931). "Shrugging their shoulders they [the skeptics] will say, 'How can we be sure about the true impulses of the actions of the portrayed personalities?'"

His last article, a partially allegorical composition entitled "Rishis" (Sacred Hindu sages), tells of long lines of pilgrims on their way to Triloknath, an ancient sanctuary in India where the Vyasa Rishi compiled the Mahabharata, or old Hindu allegory of the struggle between two families of ancient Aryan descent for control of the region. (The Bhagavad-Gita is a portion of this story.) Among the pilgrims are holy men who are able to perform such feats as walking on fire, sitting on water, being buried alive for many days, flying through the air, developing bodily heat by the mystical method of "to-mo" as a protection against freezing.

"Not in some far-off fictitious age," is Roerich's reminder as to man's evolution, "but now, right here, where there are also being investigated Millikan's Cosmic rays!"

International Rebirth

In this article reference is made to an old map published in the 17th century which mentions "Shambhala," from which comes the more familiar "Shangri-La," made famous by James Hilton in his popular book *Lost Horizon*. A great many references are made to this mysterious place in Professor Roerich's writings—in fact, one of his

books is named *Shambhala*. In a notice at the time of publication about 1930 it was stated, "SHAMBHALA is the most sacred word in Asia. It means the Great Advent or New Era, and represents the hope, which pulsates throughout all Asia, in a new Renaissance of the Spirit."

In *Banners of the East*, another of Professor Roerich's books, we find, "The legendary mountain *Meru* . . . and the equally legendary height *Chambhalla* (note variation in spelling) in Buddhist teaching, both lie in the North and served as the summit for initiation, and not everywhere until the appointed date, can the details of these places of sacred light be revealed."

Professor Roerich's last book, *Himalayas—Abode of Light*, published in Bombay, India in 1947, contains many references to Shambhala and its ruler, Rigden Japo, also called *Maitreya*, the coming Buddha and ruler of the world. "The Hindu people knew the great Agni, ancient teaching though it be, it shall be the teaching of the New Era." (From *Shambhala*) Kalachakra or high yoga powers linked with Shambhala is described as the utilization of the Primary Energy which has been called the Teaching of Fire.

The teaching of the New Era, the renaissance of the spirit, was constantly urged by Roerich. "Positive creativeness is the fundamental quality of the human spirit. In our life everything that uplifts and ennobles our spirit must hold the dominant place." But he warned, "Much is given to man: vaster therefore is the breadth of his wavering." The prophet speaks, ". . . nowhere in creativeness is self-destruction demanded." And since "no calculations shall provide the truth" it is fitting that the renaissance begin with this "great capacity: to know how to dream, filling one's heart with the best fires."

It seems peculiarly appropriate to an internationalist of both the body and the mind that the last residence of the Roerichs was near the Hunza Valley, India, long famous for the remarkable health and vitality of its people. Recent studies have reported the entirely organic method of farming without the use of modern chemicals for fertilizers and insecticides, thus preserving the

life of the soil. This is regarded as the key to the vigor, stamina and freedom from disease of the people. (*The Healthy Hunzas, Pay Dirt*, by J. I. Rodale, Emmaus, Pa.)

The Sacred Kulu Valley, not far from the Hunza territory, is hidden on the border of Lahoul and Tibet. This area, the site of Urusvati Himalayan Research Institute, was Professor Roerich's last home. The valley is well up in the mountains. In its climate apples, pears, apricots, cherries, and various kinds of nut trees thrive. Ancient trails along the River Beas, which flows into the Sutlej River, a branch of the Indus, are far from the railroad.

From this valley in December 1947 came word of the transition of Nicholas Roerich.

As the password for the new order of living, he left us *Culture*. This means "a life of intensive creativeness on the spiritual front for the purpose of bringing forth a more luminous and fruitful way of life."

"One of the greatest intuitive minds of the age," Gorky called him. "Roerich's paintings are full of a strange enchantment," was Andreyev's observation. "Roerich is not a servant of the earth—he is the creator and the sovereign of a whole enormous world." "We cannot help feeling a great sense of indebtedness to Nicholas Roerich," commented Pandit Nehru.

In further appreciation of Roerich's creative genius we add that by his life-work as artist, author, prophet, peace-maker, he has shown us the boundaries of ignorance which we must transcend so that we too may unite with the *Enlightened Ones* of all countries. And as a parting reminder in his own words we reconsider, "In Beauty we are united, through beauty we pray, with beauty we conquer. . . . Art will unify all humanity."





SANCTUM MUSINGS

YOUR HEALTH

By RODMAN R. CLAYSON, Grand Master



WHAT is so important as the maintaining of a state of good health? Good health is a prime necessity, for it reflects, among other things, a cheerful, clear, facile mind and the radiance of one's inner being. It also gives us the ability to go about our daily affairs with the greatest of efficiency. The best of health is the result of the observance of moderation in personal habits. One who eats excessively, or who works strenuously over long periods of time, or prolongs perhaps ill-advised diets, or acquires insufficient sleep and relaxation, is contributing to his own undoing.

A norm of health would indicate a sense of physical and mental well-being. A norm is perhaps an arbitrary thing, for no one is entirely exempt from an occasional headache, from body fatigue, or from some temporary physical distress. For the most part, health can be maintained through a little intelligent, thoughtful application.

Attitudes toward health vary. There are those who would eat exclusively of the leafy vegetables and of fruits to the exclusion of all other good foods. Such diet is satisfactory if it does not deplete one's physical energy. There are those who eat only meat and some starches such as potatoes and dried beans. Such a diet may be satisfactory for a time, but eventually the body will make known its need of other essential

food elements. There are those who exercise regularly in gymnasiums, and perform feats of weight lifting and strenuous games of handball, and so on. Such activities unquestionably contribute to good health if the physical exercise is not overdone. A certain amount of physical exercise is very necessary. For most of us, a good brisk walk for six or eight blocks is adequate for the exercise-needs.

Just as some persons have an obsession about good health, there are others who seem to enjoy poor health. Their ill-health, the operation they have had or are going to have performed, gives them an opportunity to talk about themselves. They are continually bemoaning how bad they feel. These people are self-centered and consistently disregard the laws of health. This condition is reflected in their mental outlook, as well as in their physical bodies.

There must be a sane, intelligent approach to good health. The individual can do many things to maintain this desirable state, although the fact must be recognized that at times it is necessary to acquire the services of a physician, a chiropractor, an osteopath, or some other doctor. It is necessary to visit a dentist from time to time. One should not become fanatical to the extent that he feels he does not need doctors, and that a surgical operation might do away with some of God's handiwork.

What are some of the things one can do for himself to encourage the best of physical and mental health? First of all, there must be regular hours for sleep, just as there are regular hours for work. Sleep brings complete relaxation. Some people require more sleep than others; however, seven or eight hours seem to be the minimum required to keep feeling well. To those who feel that sleep is more or less a waste of time, it must be pointed out that during restful sleep the body is recharged with fresh energy and strength which cannot be acquired in any other way. Scientifically we may not understand just what sleep does for us, but we do know that it is the greatest strength restorer and regenerator to which we have access.

Then there is the matter of deep breathing. We do not refer to the peculiar breathing practices of the Yogis or other Oriental sects, for we feel that unusual breathing of that kind was not meant for the people of the Occident. We all know that clean, fresh air taken into the lungs contributes to our well-being. We likewise know that the inhaled air, having been used by the bodily processes, is depleted of certain energies and chemicals when it is exhaled. It is said that much of the devitalized air remains in the lower part of our lungs. Much of this air which has been depleted of its essential elements can be emptied from the lungs through deeper exhalations than usual. Do we ever give thought to endeavoring to exhale as much as possible of the poisonous air which lies in the bottom of our lungs?

None of us would knowingly want to carry dead air in our lungs—air

which is of no vital value to the body; therefore, we can at times exhale more deeply than we do in normal breathing and rid the lungs of most of the depleted air. If we exhale deeply a few times on one or two occasions each

day, we will be emptying the lungs of the used-up air and making way for more of the new, clean air. That there is poisonous air in the lungs is obvious. To some degree the air remaining in the lungs of men and women who smoke is poisonous. All of us every day take into our lungs the exhaust fumes from automobiles in traffic, the smoke and gases from factories and from open fires in our homes.

Just as we can exhale deeply, so too should we inhale deeply from time to time in order to expand the lungs and bring an extra amount of clean, fresh air into our bodies. We should take several deeply inhaled breaths at least once or twice each day. Too few people give serious thought to the vital air they breathe.

Day after day they breathe only in a normal way, which is not sufficient. They should also inhale and exhale deeply from time to time.

Air and Water

Are you wondering why we place so much emphasis on the air which we breathe? Obviously it is the air we breathe which makes life possible. We cannot live without breathing. When an infant is born, what is the first thing the doctor does? He holds the baby by its feet, and with the proper application of his hand causes the infant to take into its lungs its first breath of air. The air taken into the lungs of the infant sets the heart and other bodily functions into action.



**By Lester L. Libby, M.S., F.R.C.
Director, AMORC Technical Dept.**

- Recent studies of the nature of the silver bromide emulsions used in photography cause scientists to conclude that the photographic properties of these emulsions depend upon the presence of minute traces of silver sulfide as an impurity in the gelatin used to make the emulsion.
- Stanford University researchers, using a radio cavity resonance method to measure the velocity of propagation of electromagnetic waves—e. g., light, heat, and radio waves—indicate the value to be very close to 186,280 miles per second, about 8 miles per second faster than the generally accepted figure.
- Oceanographers of a joint U. S. Navy and University of California expedition recently announced the discovery of a huge underwater mountain range—1000 miles long, 100 miles wide, and up to 14,000 feet in height—in the central Pacific. Some of the peaks of this range, lying 4500 to 6000 feet below the surface, have been dredged for samples of marine fossil life.



Scientists tell us of the various chemical ingredients in the air which we breathe. Whatever they are, and there may be a combination of things, they are absolutely necessary, for life is synonymous with the air which we breathe into our lungs. The normal rhythm of breathing is sufficient for most of our needs, but with a little experimentation in the holding of deeply inhaled breaths and in the deep exhalation of breaths we find that the body can be charged with new energy, strength, and power.

Have you ever watched the professional weight lifter in a theater? Or have you ever pushed a wagon or a car when it was stalled? What did the weight lifter do when he began to raise the bar bells over his head, or what did you do when you concentrated your strength toward pushing your stalled car? You and the weight lifter, perhaps unthinkingly, took a deep breath and held it while great strength was being exerted. Little does the underwater swimmer realize that he brings to himself additional strength by holding his breath.

Because so much of the physical body is made up of water, and because most of us perspire somewhat, it is necessary to replenish the water in the body. Too few of us drink enough water each day to maintain the bodily need. Too few of us draw a full glass of water from the tap in our homes and drink all the water in the glass. We are more inclined to sip a couple of swallows, and then empty the remainder in the sink. It would be far better to drink a full glass of water each time our thirst requires a drink. Six to eight glassfuls of clear clean water every day are not too much.

Mental Attitudes

Above all, the state of good health depends in a large measure upon our mental attitude. Are our thoughts cheerful? Do we worry? Do we harbor a fear of one thing or another in our consciousness? The finest healthy physical body can be broken down by continually carrying anxious thoughts in the mind. Even if one may not be in the very best of health, he should not dwell entirely on his distressing condition. Not only should he make every

effort to get well, but he should look forward to the time when he will again enjoy good health. Accent should be placed on those moments when one is mentally cheerful. The mental equilibrium should not be lowered during periods of physical distress.

Our desires, our way of thinking, and what we *will* ourselves to do all help in maintaining normal health or in contributing toward the restoration of good health. This may require the forming of new habits. But inasmuch as health is so all-important, we should not be averse to doing those things which make good health possible. We have been given the breath of life so that we may live. In order that we may live life to its fullest and take advantage of every opportunity, we must regulate well our daily affairs; we must work toward the attainment of lasting happiness and mental peace.

Unfortunately, chronic ill-health keeps many people from attentively applying themselves to study, from concentrating on their work, and enjoying some of the finer things of life. Physical or mental weariness makes it impossible for us to do our best. Quarrels at home or in the business office, if carried on intermittently, have a violent effect upon one's mental and physical health. It goes without saying that such outbursts should be subdued and held to a minimum.

Fear is probably one of the greatest destroyers of health; fear of the unknown, fear that we will contract a certain disease, or fear of what will happen to us in time of war. If entertained too long in the consciousness, fear tends to affect the nervous systems of the body and bring about a general physical breakdown. There is hardly a person who has not at some time or another been startled fearfully by an unfamiliar sound in the darkness or perhaps by a nearby traffic accident. The emotion of fear felt at that time, as we remember it, affected the region of the stomach. The nerves and muscles in that area seemed to become "tied in knots." Under normal circumstances when a person can release such incidents from his mind shortly after the experience, there is no lasting result. But if fear is carried on over a period of time it will more

strongly affect the nerves and muscles in the abdominal area than did the unfamiliar sound in the dark or the noise of a traffic accident. This in turn affects other areas of the body. For example, we all are familiar with the fact that a prolonged distressing stomach condition will affect the eyes, resulting in the lessening of clear vision.

Most of us live under conditions which promote tenseness and nervousness. We can, to a certain degree, offset the tenseness and nervousness by acquiring more sleep and relaxation, giving more attention to deep inhalations and deep exhalations, drinking more clear water, and impressing ourselves with the idea of keeping our mind more at ease.

Disturbed emotions and a worried state of mind retard normal bodily functions. If we admit this fact, and are imbued with the necessary knowledge of what to do about it, we can live a fine, noble, inspired life of good health.

While we have not endeavored in this article to elaborate upon the function of the glands, the nervous systems, the digestive processes, and the various other factors concerning the physiology of the human being, we want to say that a little reading of

books on these subjects, which may be found in public libraries, will prove quite helpful. For instance, one will learn that the emotional nature of man is not located in one organ or any one part of the body. He will learn that the glands are the "guardians" of our lives.

We cannot know too much about the complexity of the physical body, the mind, the emotions and other facts about the human self. Our attractiveness, the expressiveness of our face, and the clearness of our eyes are the result of good health. By understanding the physical functions of our body, by knowing what to do and what not to do, by knowing how to live and think properly, how to eat, drink, and breathe sensibly, we permit our body to function at its very best; and thus is reflected the state of our health. The cause and the effect of one's physical distress should be carefully studied, so that the cause can be eliminated.

By learning more about ourselves, we learn more and more how to help ourselves; and we seek less and less the aid of other people. We become self-reliant, radiant with good health, and attract to ourselves the finer things of life and greater happiness.



In the rush and noise of life, as you have intervals, step home within yourselves, and *Be Still*. Wait upon God to feel his good presence. This will carry you evenly through your day's business.
—WILLIAM PENN



ADVERTISING ASSISTANT WANTED

A man with advertising training and experience is needed for the Rosicrucian Extension Department. He must have training in copy writing, layout, and be familiar with the engraving processes, typography, and related subjects. He should be a person with imagination and an interest in general promotional activities. He must not exceed thirty-five years of age.

Here is an excellent opportunity for the right person. Only those with the required advertising *training* should apply. State age, education, training, and nature of experience. Address Rosicrucian Extension Department, Rosicrucian Park, San Jose, California.





Technique for Mental Explorations

By DAVID STEIN, F.R.C.



ALTHOUGH spiritual development is an intimate personal matter, a certain pattern is clearly discernible in the lives of all who are seeking spiritual advancement. They dwell more and more upon the endless glories of the Divine All Person. They try to raise their consciousness to an ever higher level, and to develop a greater measure of Cosmic consciousness.

The mystic comes to realize that there is a definite method of concentration and meditation that must be followed, and that this work cannot be put off for whatever convenient reasons the objective mind may attempt to promote.

The conscious mind is the little trickster in the human make-up. It loves the individual self with such an unholy love that in time the personality becomes convinced that it must never give up the traits which distinguish it as being different from all other people; not even if the act is going to develop other traits which would stamp one as being highly evolved and a finer individual than he was heretofore.

The starting point, therefore, for the mystic is at the seat of consciousness. At best, there is altogether too much sensory perception. Let the objective mind, as the gateway to the physical senses, be stilled temporarily. This can be accomplished for a few moments at a time by an effort of the will. When the outer portion of the mind has become quiescent, the subjective mind,

which is connected with the Cosmic consciousness by a physically invisible link, holds sway and is more receptive to impressions from the great Cosmic storehouse of wisdom.

The terms *concentration* and *meditation* are in some measure interchangeable, but strictly speaking they are two entirely different processes. Concentration requires that the consciousness be fixed upon some subject without wavering, and with nothing else impinging upon one's thought even momentarily. Meditation, on the other hand, is a *passive* process; one sits relaxed and makes himself receptive. *Concentration* of the mind is a dynamic process, in which the will is the directing factor; whereas, *meditation* is a passive and receptive procedure.

Success in meditation is largely a matter of regular practice and of repeating certain thought processes under favorable circumstances, until eventually this habit becomes soul-satisfying. Since, however, the processes of concentration and meditation are in some degree interchangeable, both become dynamic, and a special technique is needed for entering into this *combined* work of thought.

A Method Perfected

It would be a useless waste of time to sit in a sort of lethargic vacuum and wait for something to happen. That is not concentration, and it is not meditation. The student of mysticism needs a definite technique for furthering his development; and, so far as it has to do with this combined process which we have been discussing, he will do

well to follow some procedure such as that which the Hindus call *japam*. Japam may be translated as the process of calling upon the name of God.

What is the name of God? To a Hindu, the Creator may appear in female form as the Goddess Kali, whom the Orientals have worshipped for centuries. To some great mystic, the Divine Being may be simply the Beloved. To many people God is the Father of all existent beings. Therefore, the mystic may prefer to call upon his divine parent as *Father*. He would begin his period of dynamic activity, therefore, by calling the name *Father*. This name he may utter once, or several times, or even a great many times. Mystics have been known to call out to their Creator a hundred or even a thousand times. They then become Cosmically attuned and ready for an influx of Divine wisdom.

So far, we have considered a single aspect of that work which every aspirant must do. He must have a definite method for proceeding. Having perfected this method, he experiences a process of soul-growth in his personality. But there are certain stumbling blocks. Spiritual development is not something that can be bottled up, and perhaps sold piecemeal. It is eternally evolving. Therefore, it should never be allowed to become static.

We sometimes hear a member of our Order say in a congratulatory manner, "Well, you and I have our development. We're all right." If "you and I" have our development, what should we do with it? Should we perhaps lock

it up somewhere in the inner recesses of our minds where it will be safe from possible intruders? or should we, rather, use that which we seek to increase, for the purpose of spreading the light of Cosmic wisdom, knowledge and power, so that all may gain a measure of enlightenment in proportion to their several capacities to receive and assimilate the light?

No less a mystic than the greatly enlightened Gautama Buddha, after quarter of a century of receiving the Greater Light and constantly evolving his gigantic capacity for spiritual development, exclaimed "I am tired of always receiving enlightenment; I want to give it to others." From that time onward, this spiritual giant surrounded himself with disciples and preached the doctrine of enlightenment.

It is an essential part, therefore, in the technique of the mystic to pass on to others that which he receives. Those of us who aspire to receive the Greater Light must be prepared to earn the privilege by rendering service to mankind, and thus obligating the Cosmic. The individual thus becomes a servant unto his Creator; and how may one better serve the Nameless One than by ministering to His children?

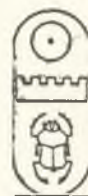
Let the aspirant who seeks Initiation into the Greater Mysteries be ever alert for opportunities to serve others; for one never knows when a service unselfishly rendered may unlock a door to the Cosmic storehouse of wisdom, through which the seeker may pass into that inner Garden of Delights.



ROSICRUCIAN NEW YEAR

The exact hour and date of the Rosicrucian New Year will be announced by the Imperator in the March issue of the *Rosicrucian Digest*.

A copy of the Rosicrucian New Year ritual for use by AMORC members in their home sanctums may be obtained from the Grand Secretary, Rosicrucian Order, San Jose. Please enclose 25 cents to cover the cost of preparation and mailing of this special ritual.





SOME seventy-five members participated in the annual dinner given for the Temple Degree ritualistic group, the Supreme and Grand Lodge officers, and Convocation speakers. The dinner, held in the Temple recreation room, was prepared and served by the local sorors who so often volunteer their services. Three huge turkeys properly stuffed provided the main point of interest around which cranberry sauce, gravy, green peas, pumpkin pie, etc., etc., circulated freely. The Colombes took care of occasionally filling nooks and crannies with flavorful and varicolored homemade candies. The Imperator spoke briefly and gratefully of the spirit of service prevailing at Rosicrucian Park and, as usual, modestly disclaimed any undue share in making the evening possible. Mrs. H. Spencer Lewis as member of the Supreme Council voiced (she said "womanlike") her keen appreciation of the culinary art exemplified. She also reminded that the enjoyment of such plenty necessitated a thought that others elsewhere might share in the good things provided.

And there was entertainment, presided over in cavalier fashion by Grand Master Rodman R. Clayson. Frater Iru Price presented accordion numbers in the best tradition of the instrument; Colombe Gladys Perez offered her customarily graceful and thrilling Spanish dances; Peter Falcone amazed and delighted with sleight-of-hand finagling with neckties, scissors, wedding rings and apples; and thirteen-year-old Northern California junior state champion "majorette," Aileene Stephen, gave an exciting and difficult demonstration of

baton twirling. All was happily concluded with singing, under the direction of Frater Paul Deputy of the Instruction Department.

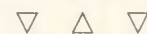


Visitors to the Supreme Temple never fail to be impressed by two Egyptian figures which rest in high niches on the end walls of the Reception Lounge. One a man kneeling, the other the falcon of Horus. Both are of material simulating *basalt* and are 10¾ inches high. They are the work of Frater E. Albert Silva of Hollywood, California, and his personal contribution to the new Temple.

Traditionally, Rosicrucian Temples were designed, constructed, and decorated by members of the Order. For many years due to labor regulations and building laws this practice has not been possible; yet every Temple still bears evidence of the devotion and artistic talent of individual Rosicrucians.



From Holland comes word that two Rosicrucians far from home recently joined their Dutch fraters and sorors in convocation. Frater Johan Franco spoke on a favorite topic to which he has devoted personal research, *Saint-Germain*; and Soror Brundstatter-Klausner returning to her homeland, Israel, gave an enthusiastic account of her visit to Rosicrucian Park during the 1950 International Convention. The *Maanblad* commented with equal enthusiasm on the appearance in Holland of these two members.



A new cover design on the *Microcosm*—the bulletin of the Indianapolis, Indiana, Chapter—has won favorable

comment. It was drawn by one of the fraters, Dr. D. H. Richards.

* * *

The recently organized Takhoma Chapter, at Tacoma, Washington, carries an attractive design on its bulletin—featuring, as might have been expected, Mount Rainier, or is it Mount Takhoma?

* * *

Here is something unusual—and exciting: A recent issue of the *Baltimore Rosicrucian*—the bulletin of John O'Donnell Lodge—announces a group to study higher mathematics. Pythagoras thought highly of the study of numbers—and evidently what was good enough for Pythagoras is good enough for Baltimoreans. We wonder whether piatic numbers will be included?

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All the way from Cape Province, South Africa—some six or seven thousand miles—a bouquet of wild flowers traveled to Rosicrucian Park. They were tired and wilted, as was to be expected after such a long journey, but instructions accompanying them

were reassuring. “Cut off the waxed ends,” the instructions said, “set them up to their necks in lukewarm water and put them in a cool dark place. Change the water every twenty-four hours for three days and behold beautiful fresh flowers that will be a joy for six weeks.”

This thoughtful gift was made by Frater and Soror E. W. Osborn of Milnerton, Cape Province. “The chinchinchee flowers grow wild on the Cape,” Soror Osborn wrote, “and are found nowhere else. They derive their name from the sound they make as the wind blows through them.” Being the only ones of their kind to be seen in the Park, they won due acclaim from all who saw them.

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The Emperor has recently appointed Frater Paul Deputy of the Instruction Department to serve as Chaplain of the Supreme Grand Lodge. Frater Deputy has served both the Hermes Lodge of Los Angeles and the Abdiel Chapter of Long Beach as Master. He has been on the AMORC staff at Rosicrucian Park some two years.

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HIERARCHY MEMBERS, ATTENTION!

This is an invitation to those members who have attained to the Hierarchy and who understand the purpose and importance of the special meditation periods. You are invited to join the Emperor in meditation upon the following occasions:

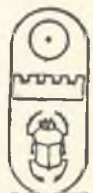
April 19, 1951, 8:00 p. m., Pacific Standard Time.

July 19, 1951, 8:00 p. m., Pacific Standard Time.

Kindly mark these dates upon your calendar so that you will be “with us.” In making your report, please indicate Key Number and the last monograph read.

CHAPTER IN MILWAUKEE OPENS NEW TEMPLE

The Supreme Grand Lodge at San Jose takes pleasure in announcing the opening of a new Rosicrucian Temple in Milwaukee. All Rosicrucians in the Milwaukee vicinity are invited to visit the new home of the Karnak Chapter. It is located in Room 306 of the Commerce Building at 744 North Fourth Street, Milwaukee, Wisconsin. For information regarding the time and dates of meetings, contact Mr. Alois F. Eckmann, Master, 2923 West Highland Boulevard.



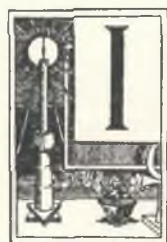


Honoring Eminent Men

By DR. H. SPENCER LEWIS, F.R.C.

(From *Rosicrucian Digest*, February 1936)

Since thousands of readers of the *Rosicrucian Digest* have not read many of the earlier articles of our late Emperor, Dr. H. Spencer Lewis, we adopted the editorial policy of publishing each month one of his outstanding articles, so that his thoughts would continue to reside within the pages of this publication.



It is unquestionably true that the average reader of serious matter, or of books and pamphlets of an instructive nature, sooner or later finds great joy in the reading of biographies, or the analysis of the lives of great men and great women of the past. Whenever you find a home library that is not composed merely of sets of books that have been sold on the subscription plan, or given away with subscriptions to magazines, you will find some biographies. The more prolific and enthusiastic is the reader in the home, the more sure you will be to find these books dealing with the lives of men and women.

After all, there is no more fascinating pastime and instructive pleasure than that of reading of the experiences of those persons who have contacted life and made something of life in the years of their past. We do not have to delve into the histories of the lives of the ancient philosophers, nor of ancient statesmen, rulers, and potentates; we do not even have to delve into the lives of outstanding characters to find many interesting facts that will create word pictures and images in our mind of an interesting form. The more varied

or important the life of the individual, the more benefit the biography will be to us as we study it. It is from the lives of great men that we learn how human existence is fraught with possibilities along with temptations, sufferings, and rewards. By analyzing how others have thought and acted in times of stress or strain, and how they have reacted to certain fundamental emotions of life, we will be guided in our thinking and acting.

We discover through the reading of biographies that the human equation is the same in all lands among all races and in all periods of time. By noting the failures of the lives of great men—and the greatest of them have made mistakes that brought about serious failures at times—we learn what to avoid, and what points in our own affairs to strengthen and accentuate.

Devoting ourselves to the study of one great character at a time is not hero worship, as some have claimed. To read but one book on the life of an individual—even when it is an autobiography written by the individual himself—is not sufficient to secure a complete or nearly perfect picture of that person. Every author's viewpoint, including the individual himself, is different. For this reason, the proper way to really become acquainted with the

life of any interesting character of the past or present is to read several books, a number of them, by different authors, dealing with the same person.

For instance, we celebrate on the 22nd of February the anniversary of Washington's birth. Like all other national or international heroes, the average or the popular story of his life is filled with fiction and figments of imagination. The story told of him in the average school book is far from being true, for it merely idealizes some of the good things he did and presents an imaginary picture of the greater things he should have done. It wholly ignores the errors he made, his weaknesses, and follies. A true analysis of the life of Washington shows that as a warrior, a strategist in warfare, and as a great general, he was a failure, for he was greatly lacking in the necessary elements to become a great general and warrior, and lost far more battles than he won. He could have remained, so far as profession and life's work is concerned, a surveyor. If, however, he wanted to serve his people best, he could have done so as a part-time statesman, but never should have attempted to protect his nation as a warrior.

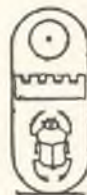
It so happens, however, that several of the battles in which he was engaged, and in which he was victorious, were pivotal ones, or crucial ones, and while in and of themselves they were hardly worthy of nation-wide acclaim, they did have a very great effect upon the ultimate results which were being sought by his nation.

In his personal, private life, the real facts are considerably different from those that are so popular. Even a visit to his old home in Mount Vernon immediately takes away fifty percent of the glory and colorful traditions that have been wrongly associated with him. Pictures of him by various painters, and statues by sculptors show that he was very greatly different in appearance from that shown in the most popular of the idealized portraits. But Washington was a symbol. He still is a symbol of a great ideal in the minds and hearts of the American people, and it is that symbolized idea that we honor and respect on Washington's birthday.

On the other hand, on the 12th of February we celebrate the anniversary of the birth of Lincoln. Here, too, was a man whose thoughts and deeds have been presented in ideal form for our admiration, but if we analyze his life we find that long before his transition there were stories about him, charges made against him, and opinions recorded that were far from complimentary. While we now believe that many of the unkind and critical things said against Lincoln in his lifetime were untrue, and deliberately manufactured by his political enemies, we cannot help admitting that many of the beautiful stories told of him were also manufactured by his friends. But he, too, represented an idea and became a symbol in our American history, and it is Lincoln's symbol, Lincoln the ideal, that we honor and respect. His life was filled with lessons for all of us to learn, and out of his struggles and the realization of his ambitions we can find much to emulate.

On the 11th of February we can also celebrate the birth of Thomas Edison. Here we have our national hero in the form of a scientist. The records show that much has been credited to him unjustly, both good and bad. But in the scheme of things he was a symbol representing the ideals of scientific research and invention, and while undoubtedly a very great majority of his dreams and invented schemes became failures, a sufficient number of them became successful to revolutionize a large portion of our modern way of living. So we honor him and what he accomplished that was good, and for the ideals he held and expressed, and not for his actual life in every intimate manner. It is much like reading a fairy tale to read the life of Edison, even when it is reduced to actual facts and all of the fiction eliminated. There is a lesson in persistency, endurance, determination, and glowing faith that each one of us should learn.

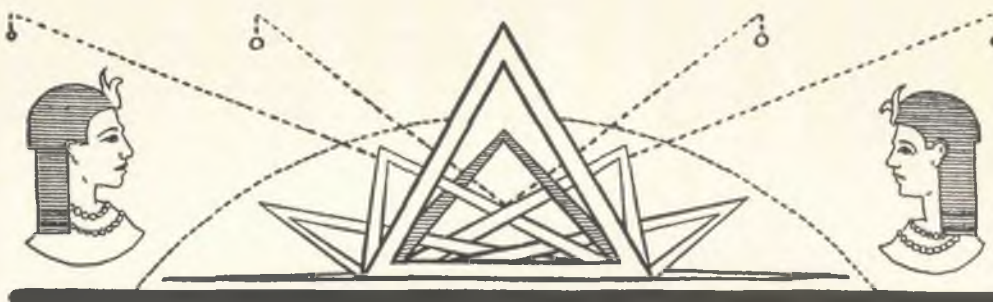
Among other birthdays that can be celebrated in February is that of Henry Wadsworth Longfellow on the 27th, 1807; James Russell Lowell on the 22nd, 1819; and Charles Dickens on the 7th, 1812. And, of course, there are many others whose birthdays are celebrated in this month, such as that



of Kit Marlowe on the 6th, George Dorsey on the same day, and George Jean Nathan on the 14th.

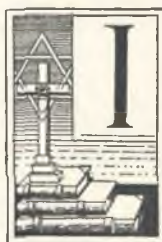
Many of us can make this month of February an outstanding month in our own lives through our accomplishments. In its four weeks there is ample opportunity to change the entire course of life of an individual and start it

upon a career that is upward and onward, and glorious. The whole month can become a memorial holiday in your own life, by the attitude you take toward it and the things you do and accomplish. In this regard you are the sole arbiter and the only captain of the ship. I hope for each one of you that it will truly become a birth month of a new cycle of life.



What Egypt Has Taught Us

By STANTON C. PHELPS, F. R. C.



IT IS HARD for "new" civilizations of the West to realize that for almost half of all recorded history, Egypt was the acknowledged leader of the human race. There has been some form of civilization somewhere for only 6,000 years. During the first 3,000 years of that period, Egypt was either the only civilized nation, or the most important one.

As the first civilized nation, it has been the prototype of all succeeding ones. Many of the techniques of government, society, science, industry, agriculture, architecture, art, and religion were first worked out in the Land of the Nile, and some have changed very little since.

Civilization implies the cultivation of land as a stabilizing influence. The sowing of grain in the bottom lands along the Nile, made fertile by the deep layer of silt brought down during its

flood stage, has been followed for 6,000 years. Dependence upon the Nile for their living forced the Egyptians to try to control its floods by the construction of dikes, reservoirs, and ditches, thus leading to the beginning of engineering. Attempts to discover the exact boundary lines of farms, after the annual floods, gave rise to geometry and surveying.

The fertility of the Nile valley was so great that it raised crops abundant enough to be exported to help feed other peoples. The Egyptians are believed to have built the first boats. At any rate, their ships carried on an extensive commerce along the Nile, and on nearby seas. Even a canal was built to connect the Nile and the Red Sea. Struggle for land and water led to early political union, and the birth of one of the tenets of civilization, *cooperation*.

About 3400 B.C., King Menes, the "first name actually known in history," united the two kingdoms of Upper and Lower Egypt under one crown. Six

dynasties of these powerful and progressive Pharaohs then ruled there until 2475 B.C. From the seventh to the eleventh dynasties, power passed into the hands of great nobles. During the twelfth dynasty, about 2000 B.C. to 1788 B.C., the period of the Middle Kingdom, Egypt extended her rule south into Nubia and east into Syria and Palestine. About 1800 B.C., the land was invaded by the Asiatic Hyksos, who introduced the horse into Egypt. These foreigners ruled until about 1550 B.C., when they were expelled, leaving the Egyptians more warlike.

From 1580 to 1350 B.C., the eighteenth dynasty, occurred the period of greatest power and glory of Egypt. Thebes became the magnificent capital of imperial Egypt. Thutmose III (1481-1447 B.C.) conquered Palestine and Syria. Others added Ethiopia, Abyssinia, Cyprus, and Crete. A civil war, caused by Ikhnaton's introduction of monotheism, weakened the imperial power. Rameses II (1292-1225 B.C.) reconquered Palestine and part of Syria. Egypt's final decline began at the end of the twentieth dynasty (1090 B.C.). The nation was later invaded and held at various times by Assyrians, Babylonians, Persians, Macedonians, Romans, Arabs, Turks, the French, and the British.

Supposedly absolute in power, the Egyptian Pharaoh was, in practice, often limited by highly privileged priests and nobles. Officially, there were many slaves, but actually the Egyptians were a kindly and just race, and slavery was probably far from being intolerable. In addition, women were granted greater rights and freedom than anywhere else in the East. Besides the above social classes, there were privileged groups of soldiers; a large middle class of merchants, professional men, and skilled workers; and a lower class of peasants and unskilled workers.

Creative Contributions

The Land of the Nile saw the invention of the system of writing known as "hieroglyphs," a mixture of picture writing and signs for ideas and sounds, and from this several running scripts,

known as "demotic." To the Egyptians also is attributed the invention of an early form of paper; pens made from pointed reeds; and ink made from a mixture of soot and gum. As in all ancient countries, professional writers (scribes) were a privileged class since the masses could not read or write.

The beginnings of science can be discerned in the field of astronomy, in which the calendar was devised (4241 B.C.), and the year divided into months; in geometry and surveying; in arithmetic, where the decimal system was devised; in medicine, where treatments for certain diseases were discovered; in chemistry, where a successful form of embalming was developed; and in physics and engineering, by which irrigation and building were improved.

Among the greatest and most awe-inspiring of Egypt's gifts was her architecture. For almost 5,000 years—specifically, until the building of the Grand Coulee Dam in the State of Washington, U.S.A.—the mystic Great Pyramid of Khufu, or Cheops, was the greatest building ever erected by man. It was as high as a 40-story building, containing 2,300,000 stone blocks, averaging some 40 cubic feet each, and weighing in all about 6,848,000 tons. It covers 13 acres, and is 775 feet along each base. It is now 451 feet high.

Near Thebes, capital of the Empire, stands the greatest colonnaded hall ever built by man, the Temple of Karnak. The avenue of Sphinxes (two of whose surviving figures are about 70 feet high) connects the Temple of Karnak with the Temple of Amon, at Luxor.

On the columns of the Temple of Karnak can be seen pictures in almost imperishable colors, portraying Egyptian scenes—scenes almost always dignified, impressive, and gigantic in size.

The Great Sphinx, 172 feet long and 66 feet high, for almost 4800 years has stood guard over Egypt's mystery schools.

Outwardly, religion was polytheistic, with Ra, the Sun-god; Osiris, God of the Nile; and Amon, the great Sun-god of the Empire—the chief deities. Only the priests and the mystery schools recognized and practiced monotheism, which Amenhotep IV tried to establish as a national belief.



Early belief in life after death gave rise to the practice of embalming and placing earthly articles in the tombs for the use of the dead. Later belief in a "judgment of the dead" before Osiris, and immortality in heaven for worthy souls, caused the *Book of the Dead* to be buried with the individual as a guide for the soul. It contained prayers and the "Negative Confessions" in which the soul denied the commission of sinful acts before Osiris. Thus was established and propagated the idea of up-

right moral conduct, with its resultant reward for the good.

When we review the accomplishments of early Egypt, its architecture, the establishment of the rules by which civilized nations live, its industries, sciences, and especially its building up of the human conscience through the teachings of upright conduct, we bow in respect before these brilliant people. Throughout half of the period of known civilization, they were the acknowledged leaders of the world.



Famous February Birthdays

Economist

February 17, 1766. Near Dorking, Surrey, England. Thomas Robert Malthus. Inspired to study the principle of population by an argument for the reconstruction of society, based on the equal distribution of goods, Malthus became convinced that such optimistic ideas were baseless. Population, he maintained, tends to increase more rapidly than the means of subsistence, the increase being by geometric ratio for population but only by arithmetic progression for the means of subsistence. Economists today fundamentally agree.

Explorer

February 19, 1865. Stockholm, Sweden. Sven Anders Hedin. At 20, he traveled through Persia and Mesopotamia, becoming a few years later attached to King Oscar's embassy to the Shah of Persia. Soon after, he traveled again—this time in Eastern Turkestan and Northern Tibet, finally reaching Peking. His return took him through Mongolia and Siberia. He has contributed immeasurably to geographical and meteorological knowledge of these regions.

Musician

February 25, 1873. Naples, Italy. Enrico Caruso. Gifted with a voice of natural sweetness and power, Caruso made a modest debut in his home town, in *Faust*, when he was 21. In 1902, he made an equally modest debut abroad in London's Covent Garden. The next year he visited the United States, and in the years that followed grew in popularity until acclaimed the greatest tenor of his age. His repertoire included some forty operas; many of the roles he created.

Astronomer

February 25, 1842, Montigny - le - Roi, France. Camille Flammarion. First he studied theology; later his interest turned to astronomy. At 16, he wrote *Universal Cosmology*; this became the basis for a later work. He did much to popularize astronomy, founding the Astronomical Society of France in 1887 and encouraging amateur observers. He advanced the sciences by his work on double and multiple stars, their proper motion, and the topography and physical constitution of Mars and the Moon.

Other February Birthdays

Georg Brandes
Feodor Chaliapin
Benedetto Croce
Havelock Ellis
Wilfred T. Grenfell
Fritz Kreisler
Mary Lyon
Adelina Patti
Ellen Terry

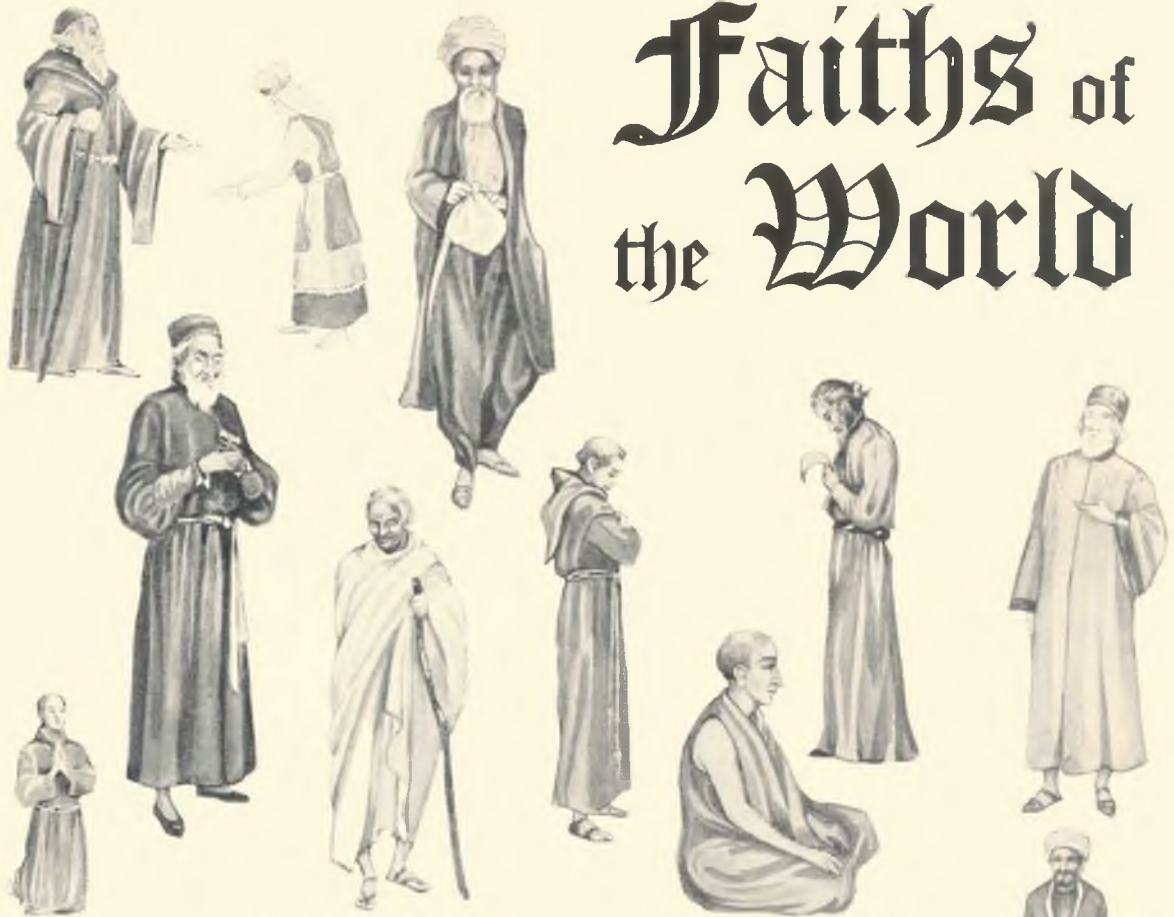


AMORC PRODUCTIONS

For a number of years, the Rosicrucian Order has produced educational motion-picture films as a part of its cultural program. These films have had a world-wide distribution. The films, now in color and sound, have to do with travel to remote lands, archaeology, history, and science. Most of them are shown to public groups as well as to members. Above are photographed a few of the "crew" producing a color-and-sound instructive motion picture for exclusive membership use. From left to right: Ruth Farrer, Alfred Williams, D'Wayne Kelso, Peter Falcone, James Whitcomb, Patrick Dugan, and Rodman Clayson. All are officers or members of the Rosicrucian staff.

(AMORC Photo)

Faiths of the World



WHY IS THE ANCIENT EAST the "cradle of man's spiritual interests"? Not only does the light of day arise in the East, but there also occurred the awakening of man's interest in his inner self. Before the inception of Westward moving Judaism and Christianity, other great religions flourished in the Mystic East—Buddhism, Confucianism, Zoroastrianism, and others. Are these latter systems really pagan, superstitious faiths of darkness? Or, have they noble elements about them which we may also venerate?

This vitally important subject is discussed from a simple direct-from-the-shoulder point of view in the series of discourses called *Faiths of the World*. There are nine discourses on this enthralling subject of comparative religions. Two will be sent you monthly for only 75 cents a month. You can subscribe for one or for as many months as you please, until the course is completed. Do not fail to get this real enjoyment and pleasure for a nominal sum. Be sure to ask for: Course No. 3, *The Faiths of the World*.



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The Rosicrucian Order, existing in all civilized lands, is a nonsectarian fraternal body of men and women devoted to the investigation, study, and practical application of natural and spiritual laws. The purpose of the organization is to enable all to live in harmony with the creative, constructive *Cosmic forces for the attainment of health, happiness, and peace.* The Order is internationally known as "AMORC" (an abbreviation), and the AMORC in America and all other lands constitutes the only form of Rosicrucian activities united in one body for a representation in the international federation. The AMORC does not sell its teachings. It gives them freely to affiliated members together with many other benefits. For complete information about the benefits and advantages of Rosicrucian association write a letter to the address below, and ask for the free book *The Mastery of Life*. Address Scribe S. P. C., in care of

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Armando Font De La Jara, F. R. C., Deputy Grand Master

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A Message from a Master

LIKE THE wailing of a lost soul from some cavernous depth, resounds the booming of the Tibetan Temple drums. In the cold dawn of the mountain fastness of the mysterious Himalayas each day for centuries, the heralds have called the mystics to hear the words of wisdom of a great master. In a setting of God's greatest majesty, foreboding peaks and towering cliffs, men have stood with heads bared to listen to golden gems of truth from an unknown source. The precepts of these Temple messages have carried men to great heights.

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